The Orthodox Herald

Read in more than 7500 households *"Celebrating our 50th year" 1952-2001*

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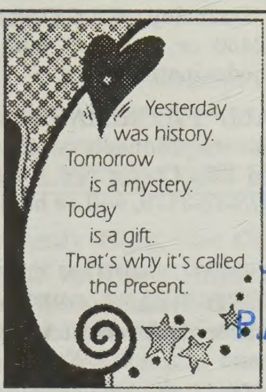
CHILDREN IN THE CHURCH

They called her Yoka. An older woman who always dressed in black, Yoka was a common sight in the Orthodox churches in Lorain during the 1930s. Although she frequented the parishes, her presence was sometimes a cause of concern. As she stood in the back of a church, she had a good view of parishioners and regularly chastised anyone, young or old, whom she thought was behaving improperly. If there was a fidgeting child, a brief glance behind, or a whisper, Yoka saw and took immediate action. She thought nothing of reprimanding children as their parents silently watched. Despite her small stature, Yoka was a formidable presence and was feared by many.

After hearing stories about Yoka, I wondered who could have behaved so poorly to deserve such discipline. They were surely not the meek and quiet children that I had heard of. One such family is still remembered. With four sons and one daughter, the parents walked over three miles one way to church. The children then stood quietly throughout Divine Liturgy (remember, there were no pews!) – the girl with her mother and the boys with their father. There was no whining, complaining, or asking for snacks. After the Liturgy, the family walked the three plus miles home. The story does not end here. Today, one of the sons is a Russian Orthodox priest.

This Pascha, we were pleased to have our cousin join us for Resurrection and Divine Liturgy. There was a sense of coming home for her. Afterward, she reminisced about many things from her childhood. She recalled Russian School on Saturday mornings with "Batushka" Glagolev and how the church looked without pews. She even remembered where each family member stood, especially Baba. Baba was always nearby to make certain her granddaughter stood and knelt properly. Clearly, these were happy memories, and the happiest

(Continued on Page 89 Col. 1)



SOBORNOST

Father Schmemann elaborates, "The Church is Trinitarian in both 'form' and 'content' because she is the restoration of man and his life as an image of God Who is Trinity. The perfect 'council' of the Blessed Trinity is a hierarchy and not an impersonal equality of interchangeable 'members.' Orthodox theology has always stressed this hierarchical concept of Trinitarian life, so that the very oneness of God is ascribed precisely to the unique type of relationship between the persons of the Trinity. The Trinity is the perfect council because the Trinity is the perfect hierarchy. And the Church, since she is the gift and the manifestation of true life, which is Trinitarian and conciliar, is hierarchical because she is conciliar, hierarchy being the essential quality of conciliarity.

The principal of hierarchy implies the idea of obedience, but not that of subordination, for obedience is based on a personal relationship whereas subordination is, in its very essence, an impersonal one. The Son is fully obedient to the Father, but He is not subordinated to Him.

Hierarchy, thus, is not a relationship of 'power' and 'submission' but a perfect obedience of all to all in Christ, obedience being the recognition and the knowledge of the personal gifts and charisms of each by all. Whatever is truly conciliar is truly personal, and, therefore, truly hierarchical."

Fr. Michael G. Dahulich, Ph.D.
Staff: St. Tikhon Seminary

PASKA/EASTER: COMPLETION

Pentecost/Troitsa/Trinity Day is considered the twin of Pascha/Easter because Christ's wonderful work of redemption reached true completion with the Descent of the Holy Spirit and was the beginning of its work and activity.

At the Last Supper, commemorated on Holy Thursday, Jesus Christ promised His Disciples that He would not leave them orphans. He told them as recorded in John 14:16,17 that He would send them a Comforter. "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive because it sees him not, neither knoweth him: but you know him; for he dwelleth with you, and shall be in you." Christ kept His word. Fifty days after Pascha/Easter when the Disciples were all gathered in Jerusalem to celebrate the Jewish Pentecost, "there came a sound from heaven ... and they were all filled with the Holy Spirit." Acts 2:1-11.

According to the Apostolic Constitutions the Holy Spirit not only touched the lips of the Disciples with wisdom but He also inspired their hearts and souls. He gave them new words with which to preach Christ. He enlarged their souls with divine thoughts and desires. He strengthened them with new grace. He sanctified and purified them with holiness. They were given mysterious power and peace.

He still keeps His promise and sends the grace of the Holy Spirit to all who wait, trust and obey Him. He will purify our hearts and open our eyes to see and understand the wonderful meaning of His truth.

On Pentecost and every day when we say the prayer to the Holy Spirit let us take it to heart that throughout our lives, the Holy Spirit may enter into us and purify us and direct us according to God's Will.

(Continued on Page 89 Col. 2)

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News CHRONOLOGY

JUNE 2001

LEAVE OF ABSENCE Metropolitan Theodosius of O.C.A. His responsibilities are assumed by Archbishop Herman of Philadelphia and Eastern Pennsylvania.

THE SEMINARY OF ST. HERMAN, Kodiak, Alaska liquidated its debt and in addition a priest's pension fund was actualized. BISHOP INNOCENT of Anchorage departs Alaska after a 6-year assignment.

DIED: Prdcn Gregory Maksymiuk (retired) in Montreal, Canada
Deacon J. Houde, 67, Florida
Matushka M. Komarnitsky, 93, Canada

EAGLE RIVER INSTITUTE shall be held from August 1-5 at St. John Church, PO Box 1108, Eagle River, Alaska 99577. Phone 907/696-2002 or email at St.JohnER1@aol.com. Subject – Moral issues and the Christian family.

CHRISTIAN ORTHODOXY, OUR ROOTS RUN DEEP inscribed on shirts, totes, and aprons are available from Sherry Abraham, 4738 Cobblestone, Wichita, KS 67204 or call 316/838-6554.

GET MATERIAL FOR SUNDAY SCHOOL - Order catalogs now from Greek Orthodox Archdiocese at 800/566-1088; Orthodox Christian Publication Center at 973/694-5782 or Orthodox Christian Education Commission at 800/464-2744.

HAVE CHILDREN OF THE PARISH plant basil seeds. Invite them to harvest the plants to decorate the Cross in September on the Holy Day of the Elevation of the Cross.

EVANGELISM AND THE ORTHODOX PARISH is the subject of a summer program from July 16-20 at Berkeley, CA. Academic credits can be received. Contact the Patriarch Athenagoras Orthodox Institute, 2311 Hearst Avenue, Berkeley, CA 94709. Phone 510/649-2450 or email at summersession@orthodoxinstitute.org.

THE FALL PILGRIMAGE at Holy Myrrhbearers Monastery, 144 Bert Washburn Rd., Otego, NY 13825-2265, phone 607/432-3179, will be held on Oct. 13.

THE RUSSIAN ORPHAN OPPORTUNITY FUND HELPS ORPHANS IN Russia through education, job skill training and life skills. For info: email 2roofnet.org or dkirjano2sas.upenn.org or at www.r-o-o-f.org or call 215/898-8649.

MORE THAN HALF of the population in Ukraine are not baptized. Millions had little or no exposure to the faith while they lived under the Communist regime.

RUSSIAN TOUR from 1 to 14 July is being organized by Fr. Feodor Kovalchuk of Youngstown, OH. For info call 330/788/0151. Cost is around $2200 and includes several days on a boat tour on the Volga River. See places not included in most tours.

SHARE YOUR STORY of a miracle, inspiration, faith-building and other uplifting stories for inclusion in a book. Write Anita Chondropoulos, Box 1024, Valleyview, Alberta TOH 3NO Canada, or email ac222ac@oclink.com or phone 780/524-5775.

ORIENTALE LUMENV will be held from June 18-22 at Catholic University in Washington, DC. Write PO Box 146, Fairvax, VA 22030 or call 1-703/691-8862 or email jackfigel@compuserve.com.

MORE THAN 100 astronauts from a dozen countries spent time on Mir, which was in orbit for 15 years. Ikons were on the Mir.

THE STANDARD RUSSIAN SYNODAL TRANSLATION OF THE BIBLE released 125 years ago has been updated. The printed version was published in September 2000 after 4 years of translation. It can be downloaded for free at http:/www.agape-biblia.org. In the Church only the 1000 year church Slavonic is used.

THE MIR STATION, which came to earth in March, had "Russian Orthodox icons adorn the walls, just as Russian ships were decorated in past centuries." Were they removed before descent or incinerated in a puff in the upper atmosphere?

THE CROSS AND QUILL is a publication of the Antiochian Church designed for use with high school students. For info phone the Education Dept. at 717/747-5221 or contact on www.antiochian.org/christianeducation/cq

A COPPER COOKIE CUTTER in the form of a three-bared Orthodox Cross, size 6.5 by 4 inches, is available from Kitchen Collectables, 8901 J Street, Suite 2, Omaha, NE 68127 for $11.95 plus $5.95 for shipping. There is a reduction of price for 2 or more cutters. Call for price or info. 1-888-593-2436. Nice to sell at church kiosts or bazaars.

THE U.S. POSTAL SERVICE will issue a stamp on October 1 honoring two Muslim holidays.

A CHAT ROOM for interfaith partners is open on http://interfaithgoarch.org.

THE FIRST AND SEVENTH (LAST) ECUMENICAL COUNCILS were held in Nicea, which is in present day Turkey. Located about 2 hours from Constantinople, Nicea's name has been changed to Iznik. The site where the first Council was held is now under water, because the water in the lake has risen over the centuries. The site of the Seventh Council held in Nicea is marked by the ruins of the Aghia Sophia Church.

A BOOK ON ST. RAPHAEL plus an Akathist to him is available from Anthiochian Archdiocesan Bookstore, 358 Mountain Road, Englewood, NJ 07631. Softcover copy $12 plus S&H.

A PROFESSOR at Baylor College of Medicine and at Rice University, Dr. H. Y. Tristram Englehardt, Ph.D, MD said: the Church and the current culture define marriage in radically different ways. The western world views marriage as the outcome of a social contract, which is voluntaristic, hedonistic, and childish, with an overriding goal of procreation and mutual satisfaction. He described the Orthodox understanding of marriage as primarily one of companionship, mutual consent, fidelity, and helping each other towards salvation.

Continued from front page)

CHILDREN IN THE CHURCH

memories for my cousin were going to church with Baba and Gedo.

A few years later, I, also, fell under Baba's watchful eye. Standing between Mom and Baba, I had no choice but to be good. Even my brother who stood on the men's side of the church with Dad and Gedo could not escape Baba's view. What eyesight she had! We grandchildren now chuckle over recollections, but we do admit those experiences did teach us respect for the church and the importance of church services.

Recently I've found myself on a spiritual journey that has taken me to various churches for Divine Liturgy. Unlike Yoka, I find Orthodox Christians reverently participating in the Divine Liturgy. I am deeply touched by the babas (always the babas!) who approached me with a shy smile and a warm hand of welcome. I'm often asked to join them for coffee hour and my visit always ends with, "Please come back again." This genuine display of hospitality and kindness sometimes has me smiling all day.

As much joy as I have received, I have also had cause for concern. We live in a society that views life as a spectator sport and this attitude has, unfortunately, drifted into churches. Some people feel children need to be entertained with food, chewing gun, and toys so they won't be bored.

I've had a somewhat different experience with children in church. For fifteen years I was an elementary teacher in a parochial school. Each week I attended Liturgy with my students and supervised between 20-60 children at a time. To be sure, there were some challenging students with severe behavior problems among them. When we went to Liturgy, though, it was a rare occurrence when any child misbehaved. The children knew they were in God's house, and they behaved accordingly. My fourth graders set an example for the younger pupils and eagerly looked forward to "teaching" the kindergarten students what to do in church. While the other children were readers, all of the children sang the hymns. How their sweet voices filled the church! Attending Liturgy with my students was a spiritually uplifting experience for me.

We, as Orthodox Christians, face many challenges today. I feel one of the greatest of these is the education of our youth. Children are precious gifts and should not be left to their own devices but should be nurtured and guided as they begin their own spiritual journeys.

Margaret Pysarchyk

Continued from front page)

PASKA/EASTER COMPLETION

"O heavenly King, the Comforter, the Spirit of Truth, Who is everywhere present and fills all things, Treasury of blessings and Giver of life, come and abide in us, and cleanse us of every impurity, and save our souls, O Good One!"

WHEN YOU AND YOUR CHILD COME TO CHURCH

This is an excellent time to teach your child many of the important facts and beliefs about our Faith. It is also a time that you can demonstrate to them the correct way to behave and show reverence during services and proper behavior in the church building.

•Entering the Church

Upon entering the church, the parent should explain why it is customary to light a candle. Jesus Christ is the "Light of the world" and we light candles to remind ourselves of the fact that He is the light by which we walk in this world. We first receive our lighted candle at baptism and we carry it throughout our life. The candle also illumines our path and shows us the way to salvation by Christ – The Light and The Holy Spirit – The Fire of Faith.

When the parent kisses the Icon, and then lifts the child to do the same, we need to explain that this is the Orthodox way of greeting each other with a "Holy Kiss" as St. Paul instructs us to do. The meaning and importance of icons are an essential part of our Faith and centuries back Orthodox Christians defended icons with their lives. Future articles will talk about icons.

• Don't try to do too much each time.

Professional educators tell us to explain one symbol or major thought at each experience, because too much in too short a time is confusing to young children. Doing a little at a time will give you time to prepare yourself for other ideas and instruction.

Fr. Elias Mitchell

LIGHTER MOMENT

A **young man** was eating lunch at McDonald's when he noticed an **elderly couple** sitting down at an adjoining table. He was astonished to see that they had ordered only one meal and had an extra drink cup. As he watched, the man carefully divided the hamburger in half, then counted out the fries, one for him, one for her, until there were two equal piles. Then he poured half of the soft drink into the extra cup and set it in front of his wife.

The elderly man then began to eat. His wife sat, with her hands folded in her lap, watching him. The young man was moved by the sight and he decided to ask them if they would allow him to buy another meal for them so that they didn't have to split theirs. They were very touched by his generosity. The elderly man said: "Oh no, thank you. We've been married for 50 years, and everything has always and will be shared, 50/50."

The young man turned to the wife asking her if she was going to eat. She replied: "**Not yet**. It's his turn with the teeth."

MANY LOVES

Sometimes the simplest truths are the hardest to remember. Sometimes we forget that Christianity is first of all about love and that it begins with God's love for us, not with our love for God. It is easy to get caught up in ourselves and lose track of God.

The way we encounter God changes depending on what is happening in our lives. At one time we may be in dire need of God's mercy, at another, of God's power to heal. Sometimes we need to be reassured of God's providential love. When difficult times come, we depend on God to strengthen and protect us. Each experience comes from the God of many loves.

Bring to mind all the ways that God has been present throughout our lives and discover His love anew.

PRESS FUND

What a joy! We've reached our 50th year. It has been possible because of your help. Spasebo/Thank you.

John Peters, Mary Barrett, Martha Krawzik, Ellen Katchur, Patricia DiGiacobbe, Anonymous (5), Irene Starr, Anne Peregrim, William Veschuroff, Helen Trafan, Mary Drenchko, Mary Kochmaruk, **Anna Wentovich,** M. Obmascik, Jr., Tanya and Dave Prokrym, Ann Worobey, Mary Kinn, Luba Trachuk, Alex Lezinsky, John Holovach, **Anne Dorozynski,** Julia Egan, Joseph Horoschak, Olga Sarwas, Irene Allen, L. Marousek, Mary Cuprik, Alexandra Fatula, **Marvin Kiehl,** John and Susan Petro, Dr. Dimitrios Pappas, Ethel Watlock, Melanie Jula Sakoda, **Vera Samoilovich,** Fr. Alexander and Vera Federoff, Helen Dzugan, **Steve and Lenora Evancho.**

Paschal Greetings, Christos Voskrese - Paul Laskovich, John Glagola and Family, **Helen Lesko** in memory of her parents Eva and Anthony Durkot, John and Theone Hatzi prayers asked for St. Nicholas Mission near Tampa, FL.

MOTHER'S DAY HONOR - Mary Kochmaruk

FOR HEALTH - Velma Bova for Matushka Helen Fedorchak and Fr. George Yatsko. Peter and Eva **Holobinko** on the occasion of the baptism of their granddaughter Anastasia on Holy Friday in Nunapitchuk, Alaska by Fr. Philip Alexie. Steve and Justina **Pelak** on gramota.

PRAYERS IN MEMORY - Victor Karaway for mother Diane, sister Ann Spenncke (Jan. 7, 2001), brother Walter (Jan. 9, 2001). Michael and Edythe Bondarchuk for Fr. Averky and Matushka Marie Dran Bondarchuk. Michael and Julia Prokopchak for parents John and Helen Prokopchak and Samuel and Sophia Repchick and on gramota. Steve and Justina Pelak on gramota. Fr. and Matushka Stroyen for Fr. Andrew Shuga, John Koropchak, John Walko (George's son) and Peter Romanchak (Fr. Michael's brother). Anita Anderson in memory of founders of the Nativity of the Blessed Virgin Orthodox Church in South Plainfield, NJ.

FATHER'S DAY PRAYER

This year we especially honor our fathers on June 17. We pray:

"Oh Lord our God, the infinite Father: we beseech Thee to hear our supplicating voices which we, Thy humble sons and daughters and lowly children, offer today in behalf of all of our fathers.

To our youthful fathers, may Thou give the wisdom of Thy advice and counsel; to those of our fathers in the prime of life, may Thou give strength and inspiration, reassuring them with that spiritual joy that comes from having experienced mature fatherhood; to our elderly fathers, may Thee grant them Thy preservation, sustaining them with Thy comfort and spiritual tenderness; and to those of our fathers whom Thou has already called to Thy heavenly abode, may Thou graciously favor them by generously rewarding them. Kindle within our hearts that same dedicated love and faithful devotion that Thy Only-Begotten Son, our Lord, God and Saviour, Jesus Christ showed toward fulfilling Thy Divine Will. O Almighty Father, on this festive day as we especially pay tribute to all of our fathers, we beseech Thee to receive our petitions and to quickly hear us and show all of them Thy mercy."

BIBLE QUIZ

1. What dead man at Troas was raised up by Paul after falling out of a window?
2. Where did Paul heal a woman of long-term palsy?
3. What, placed on Paul's body, brought about healings and exorcisms?
4. On what island did Paul heal the governor's family and many other people?
5. What miraculous occurrence delivered Paul and Silas from prison in Philippi?
6. What part of Peter was supposed to produce healings?
7. What dangerous creature did not affect Paul when it bit him?

ANSWERS:
1. Eutychus (Acts 20:9-10)
2. Philippi (Acts 16:16-18)
3. Aprons and handerchiefs (Acts 19:11-12)
4. Malta (Acts 28:8-9)
5. An earthquake (Acts 16:25-33)
6. His shadow (Acts 5:15-16)
7. A viper (Acts 28:3-6)

HOW

How do we pray when we are hurting and don't feel like praying? How do we find a way to God when He seems distant?

Whether our suffering is physical, mental, spiritual, or all of the above, when we are in pain, prayer can be difficult. It is easy to get lost, to feel alone and depleted, but God is there. This He promises us.

Whatever

The chandelier in the center of the church is there to represent the Light of Christ coming into the world of darkness. This is most vividly shown at the Vespers during the singing of "O Gladsome Light," when all the lights, and especially those on the center chandelier, are turned on.

Is it rare to attend services where all the men wear ties, parents manage to keep children reasonably quiet without giving them snacks to eat or toy trucks to roll along the pews and where socializing takes place at coffee hour not in the church?

Young people are silently crying out for Christian witnesses and role models. We must supply them with every possible means to defend themselves against the temptation to sin and to draw them closer to Christ. They don't have to impress their peers – only Jesus Christ.

People want to observe the traditions of our people. This was attested to by the many calls and letters received on the article "Easy but Traditional." Widowers, converts, newlyweds, singles, etc. responded positively.

Many young people wear bracelets with the letters WWJD, which stand for What Would Jesus Do? Many years ago Vladimir Soloviev expressed a similar conception: "Before every important decision, let us evoke in our soul the image of Christ. Let us concentrate our attention upon it and ask ourselves: Would He Himself do this action? Or, in other words: Will He approve of it or not? In every dubious case, as soon as the possibility of a choice is offered to you, Remember Christ."

The traditional medium used in ikonography was egg tempera. It is a millennia-old process of making paint with egg yolks and pigments. Much like in stained glass, each glaze actually lets light pass through it. The color that appears in the final version of the ikon can be the result of as much as five or more distinct layers of paint. Acrylics are bright and fast-drying, but the results are not the same as when using egg tempera.



EDITORS' NOTES

When we started to publish fifty years ago, the language issue was just surfacing in the church in America. The Divine Services were all held in Church Slavonic and announcements were given in Russian or Carpatho-Russian. But with the entrance of priests into the church who were American born, and the great social upheaval following the Second World War, there was a need for using the English language. The priests and most of their wives were bilingual. English was slowly introduced into the Divine Liturgy: Usually one litany and the Lord's Prayer. The announcements and sermons were given in two languages. This was satisfactory for a few years. Many priests felt hemmed in by the mix and the dwindling attendance. They started to serve an Obednitsa (Pro-liturgy) all in English. As the years went by, the services were gradually translated into English and English words were adapted to the traditional music. Every parish proceeded on the mix of Slavonic and English at its own need. This was the route to all English.

The whole problem of language has now reached another phase with the influx of Russian speaking immigrants to many parishes. How do we accommodate them? In some parishes, they are welcomed and the old Divine Liturgy books printed in Slavonic/Russian and English are being provided and the litany and Lord's Prayer are done in Slavonic; while, in other places – they are resented, ignored and made unwelcomed. Many of the new immigrants are finding homes in the Baptist Church, where they are being accommodated. What do you think should be done?

We were pleased to read the list of priests who were recently ordained or accepted into the Church. Certainly these men deserve more than a mention in the official paper. They should be honored by a column giving their photo, birthplace, education, parents, wife's name, interests, etc. How gratifying it will be to them to know that they are more than a "number." Their dossier is available because it is studied prior to ordination or acceptance. Why isn't it shared?

This is a time of vacation and taking life easier. What an opportunity for thinking about things spiritual! God be with you. Bud'te zdorovy i Bogom hranimy.

The Strogens

WINTER'S GRACE

Statistically speaking, it should be impossible to be lonely on planet earth. After all, there are more than 6 million people roaming around on this big marble.

But many people in our world are lonely. One woman told me that she had outlived every close relative or friend in her life. In her loneliness, she wondered why God allows her to remain.

If you are lonely, perhaps these suggestions will help you ease your loneliness.

First, you must learn contentment. Read Philippians 4:10-13, then ask God to help you to depend on Him each day and to be content in any situation.

Then – do good for someone. Read Hebrews 13:1-3, then look for someone in need of help or who is also lonely. You'll get rid of loneliness for both of you. You have to reach out to others. It is said that many people are lonely because they build walls instead of bridges.

Most important. Do not give up going to church services. Hebrews 10:21-25 emphasizes the value of worshipping with other believers. Find someone with whom you can worship and praise God.

These actions will redirect your thinking and remind you that when you know God you're never alone.

* * * * * *

OUR DEPARTURE

Khalil Gibran wrote: "Talk not of my departure with sighs in your hearts; close your eyes and you will see me with you forever.



There are two women we know who make excellent cheesecake. One of them is Anne Bohush of Endicott, NY and the other is Betty Kovach of Wilkes-Barre, PA. We are always happy to receive pieces of this delicacy. Unfortunately, Ann will not share her recipe but Betty, who also puts all the Herald's addresses on computer, was kind enough to share her recipe with us. Take one of these cakes to a coffee, picnic or family reunion and you will be asked to share the recipe.

CHEESECAKE

Graham cracker crumbs
1 lb. small curd cream style cottage cheese
2 packages (8 oz.) cream cheese - softened
1 1/2 cups sugar
4 eggs, slightly beaten
1/4 cup cornstarch
2 tablespoon lemon juice
1 teaspoon vanilla
1/2 cup butter or margarine - melted
1 pint sour cream

Spread bottom and sides of a 9 inch spring form pan with butter. Dust sides with graham cracker crumbs. Force cottage cheese through a fine mesh sieve into a large mixing bowl. Add cream cheese. Beat with electric mixer on high speed until well blended and creamy. Beating at high speed, gradually add sugar, then eggs. Reduce speed to low (I usually do this by hand), add cornstarch, lemon juice and vanilla - beat until blended. Add melted butter and sour cream. Blend. Pour into prepared pan. Bake in a slow oven (325) until firm about the edges, about 1 hour 10 minutes. Turn off oven; let cake stand in oven with door closed for 2 hours. Remove from oven and cool completely on wire rack. Chill. Remove sides of pan.

To freeze – wrap cheesecake in plastic film.

Defrost – wrapped cheesecake in refrigerator overnight. Cake may be frozen up to 1 month.

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May the Lord answer you in time of distress.

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HURY! HURY! HURY! HURRY! HURRY! HURRY!

If you would like to make a tour of the Carpathian area, please write or call and leave your phone number. Plans are being finalized for a Sept. 10-23 trip to be spent in southern Poland, Slovakia, Ukraine and Prague.

The cost will be around $2200 and include most meals, entrance fees, a local guide and air from Newark. We will see castles, churches, local folk presentations, hostinas (gracious welcomes and meals) at some relatives' homes in the village, museums, shopping, and much more.

GIFTS OF THE HOLY SPIRIT

Pentecost is found on the Church Calendar, 50 days after Pascha/Easter. This year it is June 3. But it is not celebrated and then forgotten. At each Divine Liturgy, immediately after receiving Holy Communion we pray, "We have seen the true light. We have received the heavenly Spirit. We have found the true faith. We worship the undivided Trinity, who has saved us."

This prayer is also part of the vespers for the Holy Day of Pentecost. In it we express our thanks to the Holy Trinity, which reveals itself to us at Pentecost. We repeat the prayer at every Divine Liturgy because Pentecost is constant and continuous. The Holy Spirit continues to pour out His gifts on us every day.

* * * * * *

O my God, rescue me from the hand of the wicked, from the grasp of the criminal and the violent. For Thou are my hope, O Lord; my trust, O God from my youth.

from Psalm 71

Home Bible Reading Schedule

JUNE 2001

1 Acts 27:1-44	16 Rom 3:19-26
2 Acts 28:1-31	17 **Rom 2:10-16**
3 **Acts 2:1-11**	18 Rom 7:1-13
4 Eph 5:9-19	19 Rom 7:14-8:2
5 Rom 1:1-17	20 Rom 8:2-13
6 Rom 1:18-27	21 Rom 8:22-27
7 Rom 1:28-2:9	22 Rom 9:6-19
8 Rom 2:14-29	23 Rom 3:28-4:3
9 Rom 1:7-12	24 **Rom 13:11-14:4**
10 **Heb 11:33-12:2**	25 Rom 9:18-33
11 Rom 2:28-3:18	26 Rom 10:11-11:2
12 Rom 4:4-12	27 Rom 11:2-12
13 Rom 4:13-25	28 Rom 11:13-24
14 Rom 5:10-16	29 2 Cor 11:21-12:9
15 Rom 5:17-6:2	30 Rom 6:11-17

BIBLE STUDY

The following note was posted on the bulletin board in a business office: "It has come to management's attention that workers dying on the job are failing to fall down. This practice must stop, as it becomes impossible to distinguish between death and the usual natural movement of the staff. Any employee found dead in an upright position will be dropped from the payroll."

This humorous description finds a serious parallel among Christians. We can go through the motions of obedience without any real heart involvement. Behind our business-as-usual appearance is a lack of enthusiasm for righteous living and serving God. We need St. Paul's admonition given in Romans 13:11: "It is high time to awake out of sleep."

We must remain intense in our desire to please the Lord. Centuries ago the psalmist prayed that he wouldn't settle for a casual religious experience. Read Psalm 119:1-8. He longed for a total commitment to love what God loves and hate what He hates. He sensed that he would have to give his whole heart, mind and strength to the task.

We will accomplish much for the Lord if we set our will against the current of the world and the pull of our sinful selves.

Let's not fall asleep on the job.

TAKE THE EFFORT

We often hear the saying: "The more you put into a thing the more you get out of it." This is true in our church life also. Here it is another big Holy Day – on June 3 – the Pentecost or Troitsa or Green Sunday or Trinity Sunday. Take your pick! This day is very important in our spiritual lives. Let's celebrate it! How?

It has been the tradition of our people to decorate their homes and the church with branches of green. In the church, they used not a mandatory branch or two but huge branches. The floors were strewn with green grasses and leaves. There were huge bouquets of flowers. Branches were tied at the entrance and wreaths were placed on the entrance door. It looked and smelled different. It urged the senses to know this was a special day.

In the home branches were tied near the entrance. Wreaths were hung on the door. Flowers and greens were put around the ikons in the ikon corner.

We can and should do at least some of this. We could send bouquets to the church or a wreath of green for the front door. We could send flowers or a plant to the homebound.

Why do all of this? To make everyone aware that life comes from the Holy Spirit, whose descent we are commemorating.